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PRICE TWOPENCE

CONVINCING EVIDENCE OF SURVIVAL

A CHAIN OF VERIDICAL COMMUNICATIONS

By G. M.

THIS expression "Direct Voice" means that the Spirits speak direct to you, in the presence of a Medium, but quite apart from him. Often you observe that he (the Medium) is speaking to some sitter at the same time that a Spirit is speaking to you, and very likely the Spirit voice is on the side of you away from the Medium. This explanation is for beginners.

I have been enquiring with much diligence for four years.

I suppose I have read fifty to one hundred standard works on the subject—for and against. It has taken me four years to form a decided opinion, as the whole thing is very mysterious.

Saint Paul was right—we do see through a glass darkly. Two things I have particularly noticed:

1. You do *not* get your own thoughts handed back to you.
2. If you try to draw your Spirit Communicator away from his line of thought to yours, by cross-questioning him, a fog or veil forms between you and him.

The communications have been so wonderful that I have repeatedly come back to the original question "What *can* they be, these wonderful voices out of the void?"

Your Scientist will say: "the Medium's secondary personality," "subliminal consciousness" or the "aetheric double," call it what you will, exteriorizes himself (or itself?), masquerades as a disincarnate relation of yours, and by means of his wonderful clairvoyant powers, tells you all these supernormal things about people, places and events which neither you nor anyone present could know about.

In this case, you will notice, the "Double" puts guineas into his Principal's pocket by his tricks. This is intelligible.

Another will tell you it is your own subliminal which masquerades in this way. In this case, you will observe, the "Double" causes guineas to be transferred

from his Principal's pocket to those of the Medium by his deceit. *My Double never would do that.*

Someone else tells you those personalities who speak are Astral Shells.

Another says that all thoughts of long ago are inscribed on the Aether and the Medium's wonderful Double runs out and looks up these records while you wait.

Now, anyone who undertakes, in this mysterious region, to lay down the law and say that this or that *cannot* happen, and so forth, is a fool of the first water. All one can say is that one's own observations negative those explanations.

I think the two following occurrences, which happened quite recently with a wonderful Medium, are worthy of separate note, as they supplement one another; but I should say that it is the accumulation of evidence fitting into a coherent whole which really convinces.

At a sitting on November 29th, 1935 (present: E.A.M., Mrs. E., G.M., and the Medium) the Spirit-Control (*i.e.*, the spirit-manager who "puts through" the various Spirit-visitors and keeps out undesirables) told us that there was a visitor present for us by name Rev. A.B.C. He gathered that he was connected with Roscommon.

(Both E.A.M. and G.M.'s relations and ancestors mostly come from Galway and Roscommon).

The two sitters denied ever having heard the name A.B.C., and he accordingly withdrew without speaking. No doubt the Control asked him to make room for others who are well-known to us and waiting to speak.

Enquiries were made in Dublin and it was discovered that a man named Rev. A.B.C., did actually exist many years ago, and that he had a living in Galway, right in our neighbourhood, and that he left Ireland at the time of Disestablishment and eventually got a parish in the South of England.

This was most satisfactory to us. The names A.B.C. were not common ones and the fact that such a man ever existed was totally unknown to E.A.M., G.M., and the Medium.

The next happening was on 31st January, 1936,

when I asked One on the Other Side :—"Do you know who Rev. A.B.C. is and what he wanted?"

"Fine man in appearance. Probably a relation of your family, or a connection. A strong face."

I then said to the 'Control,' "Could you call him?"

"Yes, I'll send an S.O.S. for him, but I doubt if we'll find him to-day"; and we did not.

So there matters remained until the sitting of March 6th when a certain General came through and, after talking about other matters said: "You remember you wondered who Rev. A.B.C. is? Well, he had a daughter Emily Caroline C., who married a man of your name, M., who was I think a Colonel in the Indian Army. His name was Arthur or Alfred, or some name beginning with A."

The Writer then said, "I don't remember any such man."

"Well, try the Army list, I think the above connection accounts for Rev. A.B.C. coming to your Circle. He has been in your Studio, where he appears in a long black cassock. That was why your wife was able to say that she had seen him."

The General, it should be remarked, volunteered that information. I did not ask him.

The Writer then thought he would go to the village in the South of England and see if anyone could throw any light on the matter, so he went on 10th March, 1936.

The Carpenter happened to be in his shop and he is an old man. He said he remembered Rev. A.B.C., "a fine looking man and a vigorous preacher," but advised me to see the Vicar.

Happily the latter came down the road at that moment and he kindly offered to go to the Church to make a search.

There in the Churchyard was a tombstone: "Rev. B.A.C., born 1835 (over 100 years ago), died 1922."

Things seemed to be getting very warm. So into the Church; and in the registry of Baptisms there was the name Caroline Emily C., 1875.

REALLY WONDERFUL

Well, really this was wonderful. Here was the daughter told of to me by my friend the General (in Spirit Life), a person who never existed as far as I or any of my family could possibly know.

Observe here that both "A.B.C." and "E.C.C." as named by the Spirits were really "B.A.C." and "C.E.C." as found in the records. I think I have seen similar cases of the altering of the order of things, and the explanation of it, but it does not seem to invalidate the story at all.

Feeling that I had got so evidential a case, I could not but tell this kind and courteous Vicar all about it.

I said to him, "I assure you, my dear sir, that the realisation that I can, and do, converse with the One I lost five years ago has completely altered my life. Instead of glooming about in the half light, as I did for two years, before I struck the truth, here I am in the joyous sunshine enjoying every minute in close co-operation with her."

"I assure you it is the most splendid thing that could have happened to me. For fifty years I never entered a Church scarcely, but now I go often, as I have come to realise that Spiritual values are the real values." I think he was impressed.

Now the sequel to this story is as follows :—

My solicitors under date of 14th March, 1936, say that they have discovered the Will of Rev. B.A.C. at Somerset House, and find that his daughter C.E.C. therein described as C.E.M., wife of Captain Alfred M., and that the marriage must have been abroad.

Was ever such a chain of veridical happenings? The sceptic (hoping to appear wiser than you) explains that that Subconscious Personality found out all the above History, and doled it out to us, giving us back in addition all that he perceived in our minds.

All right, then take this case which happened at the same sitting on 6th March. There is a certain lady, a very

dear friend of the Writer, who has been ill for a long time with arthritis; but as a matter of fact is a very vigorous personality. Her husband, H.P., died some twenty years ago, and their son has been in a distant part of the world for several years. This son came to England just at that time—namely 3rd March, 1936, and mother and son were united again and great joy resulted.

On March 6th, H.P. came through to the Writer and, after some talk about the lady, his widow, the Writer said to H.P., "She has been much cheered up lately."

"Yes. She is better and continues to improve."

Now, both the Writer, and his co-sitter, Mrs. S., had this fact of the son's arrival right in the forefront of their minds, because there had been considerable commotion going on between March 3rd and that day, March 6th, such as going to Southampton to meet the steamer, etc., etc.

Evidently H.P. either forgot momentarily about the son, or did not know he had arrived. Probably the former, because in the excitement of talking under these strange conditions one always does forget. That is what I always find, and presumably "They" do even more, because they have the added difficulty of speaking by means of some etheric larynx, or whatever it is.

The point is this: If the supposed Medium's Double (or my own Double), is able to find out names and events such as those first recorded (B.A.C.'s family history) which happened so long ago, and seem so particularly hard to dig up now, surely he (or it) would be able to give you all information about things happening at this very moment, and moreover things which are right on the tip of the tongue, so to speak, of the Sitters.

But no; not a bit of it.

H.P. is just, it seems, an ordinary person like you and me, and is not an omniscient bogus personality at all.

No; these explanations do not, at least to me, appear to hold water.

AN AMUSING CONVERSATION

I can't help mentioning a rather amusing conversation on March 6th, 1936 (same sitting).

My dear old friend, Captain Frost, who was blinded during the war and who died August, 1934, came through, and after some pleasant talk, the following:

THE WRITER: "Frost, old boy, I want to talk to you. You are always referring to some trifling services I was able to render you (while you were on earth, G.M.), but I want you to know that you have done twenty times more for me than I ever did for you—*You have convinced me of Survival.*"

FROST: "Thank God you have said that. But weren't you an obstinate old brute. But no matter, you know now."

I must confess to being seventy and to have taken a lot of convincing, as I always thought Survival to be utterly impossible.

Since the above was written, the Rev. B.A.C. has come through in excellent voice, at the writer's studio (same Medium) and has expressed his great gratitude for his case being followed up and for our invitation to him to come and visit us. He says he has long been praying that his brother clergy may come to see the truth, and he is very delighted at the prospect of working with us to that end.

The Medium writes to me to say that he never heard the name Rev. B.A.C. in his life, nor has ever been to the village in question.

The word "Survival" is used here in the sense of immediate transition at death into another world of being. It does not mean a revival of consciousness at some infinitely distant date.

[Note.—The name and address of the Writer of this article, and the names of all the people concerned have been supplied to the Editor of LIGHT.]

COMMON-SENSE AND SPIRITUALISM

By STANLEY DE BRATH

THE faculty of common-sense, to which we all of us lay claim, does not seem to be commonly applied to psychic matters. We may set aside the purely mystical experiences that have played so great and valuable a part in all religions throughout the ages; they rest on the intuitive perception of a greater world, of which our material world is merely a secondary product. To this perception, real as it is, common-sense does not apply.

But it is applicable to all the supernormal experiences that take place in this world. The vast number of books now issuing from the Press imply that a large number of persons are really beginning to think, and this may well inspire us with the hope that some definite result will come of these things.

The first inference that common-sense dictates to us is that all of them, with the exception of those spoken of in my last article (LIGHT, January 16th) are to some extent right.

Take, for instance, Mr. W. D. Verschoyle's dictum that "Light is the Thought of an Atom." Anything less common-sensical could scarcely be said than to draw the higher from the lower,—consciousness and thought from Matter. But if we realise that "light" is only one octave of etheric vibrations that extend both ways into the Infinite, and that all animate matter, and some inanimate matter, radiates an "aura," it does not seem quite so opposed to common-sense as appears at first sight.

MATTER AND LIFE

Take again the common statement that "all matter is alive." If that were so, we might hesitate to peel a potato, scrape a carrot or hew a stone, lest we might cause them pain! But, without inventing a new meaning for the word "life," we may quite rationally imagine that what is meant is that all the inorganic material in our world originates from the Creative Mind, and therefore has some traces of Spirit in it as "laws" which it obeys. Only, these laws do not produce Life as we know it, with its faculties of producing cells which have a modicum of Consciousness.

Life, according to Dr. P. C. Mitchell, F.R.S., of Oxford is "the activity peculiar to protoplasm." (*Ency. Brit.*, xvi., p. 600). This seems perfectly satisfactory till we come to think of living apparitional beings, having no protoplasm. Common-sense fails us.

The Teacher, to whose instruction I have frequently alluded, uses language in its commonly accepted meaning. He uses the term "Mind" as "the subject of consciousness," taking "subject" in its philosophical sense as opposed to "object." He says that the word is vague, but is always used for the *function* or attribute of the entity using Mind. It is not objective. He adds that SOUL is not a function, it is objective; it is a being, an entity, probably composed of some modification of the ether, not matter, but of a higher nature. SPIRIT is the Directing Power, and in our present condition is undefinable, except that it has moral perception, and constitutes Life in the ordinary meaning of the word. It knows Good and Evil, and directs us how to choose the one and avoid the other. It is pragmatic and practical.

We speak, quite correctly, of "the Creative Mind" as an attribute of God, Whom we are quite unable to define, but Whose evolutionary power is manifest in all Nature, producing, in the plant and animal world, the health which is the correlative of Morality in an ordered life. In animals and plants, "morality" is instinctive. Life is not a form of Energy, for it can communicate itself without loss; it has no thermal equivalent, as all forms of energy have; and it makes the Cell, which energy cannot.

If we take these statements in their common-sense

meaning and accept the data which really are proved, we shall gain a rational view of the world that we inhabit, without addling our brains with attempts to define Beauty, Truth, and Goodness as these are "in themselves." This is the purpose of Spiritualism.

"Mind" is an attribute of Spirit, as extension is an attribute of Matter. It reveals the Person as "the soul animated by the spirit," and locates Life and action in them. This can be understood by common-sense. It does not need the refinements of the mathematical conception of Matter, which may well be in its ultimate "a fixed form of Energy" composed of electrons and protons, but that does not concern the average man, nor help him to bear the pain if he pinches his finger in a door. For him, Space and Time are realities, for they correspond with his senses. In his next stage, these will change their appearance, but whether they will correspond with the concept of Time-space we can leave till we get there.

If the average man can realise the power of the higher functions of soul to make, maintain, and heal the body, he may get healing for his bruised finger; but the chief function of the soul is to interpret the promptings of the spirit to what we call moral life. That is the real essential, never more needed than at the present time, when the terrible resources of science have produced engines of destruction that may wreck civilisation altogether in war. Unless we compose national differences, that may well come to pass.

T. H. Huxley, in his *Evolution and Ethics*, showed that human evolution depends not on following the cosmic process, but in opposing ethical considerations to it. He was right, and Spiritualism supports him. I say "Spiritualism," and not "Psychical Research," for this reason—that the latter collects facts in a purely scientific manner, and in each experiment concentrates on the one subject in hand. It does not, and should not, generalise. Spiritualism, on the other hand, in any legitimate sense of the word is a philosophy of life based on actual facts revealed by Psychical Research. It takes heed of many facts which are not, strictly speaking, experiments; and deduces that the Law of Spiritual Consequence is the real Governance of God. It takes God for granted as the Supreme Spirit—the Source of all Life, and therefore of all Moral Rectitude.

PROOF OF SURVIVAL

Psychical Research can never prove Survival, because it deals with single incidents or a series of incidents of a like kind. Even Professor Rhine's exhaustive experiments on card-guessing, amounting to over 90,000, only end in this phrase—"It is independently established on the basis of this work alone, that Extra-Sensory Perception is an actual and demonstrable occurrence." Though mathematically established, even that is called in question.

Nearly all the books by Alfred Russel Wallace, Sir William Crookes, Sir Oliver Lodge, Dr. Osty, Dr. Geley, Professor Richet, Signor Bozzano, and even M. René Sudre, are treatises on Philosophic Spiritualism. The numerous little Societies scattered over Europe are concerned with the same thing.

All this is sheer common-sense, if we take the facts at face-value and combine them synthetically, recognising that the sub-conscious mind is but one mode of action of the incarnate soul. The one question which interests the average man is, "Shall I survive death?" If, as I certainly believe, the answer is in the affirmative, *and is really believed*, men will alter their conduct to fit the facts, as they do in all other cases. They will take pains to fit themselves for the new life, and in this they will find abundant help from the Divine Power, and, incidentally, will promote the peace of the world, which is menaced more seriously than uninformed common-sense will readily believe.

SCIENTIST ON THE SCIENCE OF MAN

Review by MRS. HEWAT McKENZIE

WHO is best fitted to give us the most complete picture of man, who has won for himself the supreme position over all other created beings on this earth? Is it the specialist, intent on his particular minutæ of experimentation and so often woefully ignorant of other important facts; is it the theologian, versed in his particular aspect of the spiritual history of mankind, but so often hedged in by specialism; is it the psychologist who but so recently has begun the study of man's mind and thinks so much may be explained by mere behaviour; is it the social student with his eye too often fixed on the wrecks of humanity; is it the educationalist whose methods cramp and bind the growing youths under future economic necessity?

According to Dr. Carrel,* none of these, for all are partially blind to what the other fellow thinks, while making their own often valuable contribution to the study of man. What is needed, in his estimation, is a selected group to supervise and suggest improvements in man's development, if man is to be saved from degeneration—which, in no hesitating language, he pronounces on Western civilisation and particularly with his eyes upon the United States—by reason of the forced pace which frantic industrialisation has imposed upon him, sapping his body and nerves and mind. This group must be of the breed of Natural Philosophers, disinterested and independent, possessing a liberal medical training on many aspects of body and brain and mind, who shall be endowed and set free to gather the fruits of research from all specialists, and then endeavour to see man as a whole, as a complete human being, and after due consideration advise their particular State Departments as to what steps must be taken in the interests of the race. A long view and a broad one will be necessary for such work, and when individuals of such a selected group pass on, in the order of Nature, others must be ready to step into the breach, so that the study may continue in perpetuity, without the breaks in systematic work which occur under the present haphazard method with the individual specialist.

NO FAITH IN DEMOCRACY

We have become accustomed to the idea of dictatorship, however much we may dislike it; Dr. Carrel is an admirer of this form of government, and seems to have no faith in a Democracy able to guide its own affairs. Neither has he any pity for the weak and diseased and inveterate criminals in the community. He considers that they are not only a menace to others, but absorb a wholly undue share of effort and money badly needed for more worthy objects. Many, while recognising the gravity of the problems he presents, will cross swords with him as to the remedy, and consider that as these weaklings in body and will are the fruit of our inefficient community life, they must be cared for, while no efforts must be spared to improve both the race and the environment. In his proposed scheme we are apparently to be guided by a group of medical dictators. I would prefer some alloy in the group; the powers of life and death have been long in the hands of medical men, and we are not always satisfied.

Dr. Carrel is in the first rank in the United States amongst men engaged at the Rockefeller Institute on Medical Research, he is a Nobel Prize winner, he is widely known for his experiments on animal tissue and organs (some cells of the former he claims to have kept alive for over a score of years), he bears to many the hated name of vivisector; and, with his point of view that man must be our supreme concern, may consider the sacrifice of the lower creation justifiable, an idea strongly resented to-day by all who believe that animals also have a soul which survives.

Such researchers are usually considered to be blatant

MAN, THE UNKNOWN, by Alexis Carrel (Hamish Hamilton, London, 12/6).

Materialists, but in Dr. Carrel we find an apparent deep interest in man's moral and spiritual well-being, which, in his view, is in serious jeopardy by reason of his enforced city environment and his alienation from the quieter and simpler life for which his body and mind are primarily fitted, and to which he must win back or die out; his summary of the known yearly nervous wreckage in the States is appalling, and there must be much undeclared; this is also the record and problem of many countries in Europe.

This book is eminently worth reading, if only to see how man appears to the expert, who, in masterly and concise language, passes in review before us the body, the nerves, and mental states, and seeks for the inner core, the hidden man, which moves all these to action as a whole. We can admire the presentation, while profoundly disagreeing with many of the conclusions; and we can also appreciate the author who, even in his title, *Man, the Unknown*, confesses his ignorance and repeats a score of times in the course of his study that all research so far comes to a dead stop before certain phenomena of the body and mind—the man himself eludes all the categories, for each man is an unique individual and must be studied as such.

THE HEALTHY, NATURAL MAN

Dr. Carrel pictures the healthy, natural man, who does not need to be continually dosed with drugs and injected with serums and glandular secretions to keep him going, but who is enabled to live a life suited to his hereditary aptitude, with work which will give his creative ability an opportunity, some hard exercise which will strengthen his flabby muscles, and food grown largely in his own climatic conditions, fit enough to produce his necessary secretions in sufficiency. Economic and industrial changes must be introduced to secure this, and our scientific inventions and their application to industry applied with man's bodily and nervous constitution kept well in mind.

He acknowledges that it is the failure of the accepted economic system in recent years, and the dire effect of insecurity on men and women, which is forcing the re-examination of every problem affecting mankind.

All this is not without interest to psychic students, who also view man as a whole—as a spirit using his body, his emotions, and his mind in expressing himself, and, in the light of the above utterances, we are not surprised to find that Dr. Carrel is a profound student of the inner life and is also well-informed from personal experiment of the reality of telepathy, clairvoyance and spiritual healing: seemingly he has not made these interests known, though they have engaged his attention since 1902, and been coincident with his medical studies. Like so many others, this reticence resulted from fear of criticism and interference with his career. He is a Frenchman; and, although it is not mentioned in this volume, I have it on good authority that he suffered from such criticism in Paris due to his interest in the healing at Lourdes, and subsequently went to the States.

He speaks with no uncertain voice of these cures: "Miraculous cures," he says, "are stubborn, irreducible facts which must be taken into account" . . . "the investigation of such phenomena is still more delicate than that of telepathy and clairvoyance. But science has to explore the entire field of reality." Again, "The most important cases of miraculous healing have been recorded by the Medical Bureau of Lourdes. Our present conception of the influence of prayer upon pathological lesions is based upon the observations of patients who have been cured almost instantly of various affections, such as peritoneal tuberculosis, cold abscesses, suppurating wounds, osteitis, lupus, cancer, etc., the only condition indispensable to the occurrence of the phenomena is prayer"—not necessarily, as Dr. Carrel points out, the prayer of the patient; it may be provided by his surrounding friends.

Spiritualist and other bodies, by these or similar

(Continued on page 254)

SOMETHING IS ABOUT TO HAPPEN

A CANADIAN MINISTER'S CONCLUSIONS

THE Rev. D. McKeen Reid, B.D., Ph.D., was for many years Minister of the Canadian United Church, and well-known among his fellow-Ministers. The loss of a little daughter turned his mind to Psychical Research, and he became so convinced of the truths of Spiritualism that he finally decided to give up his Ministry and devote himself entirely to research and to writing, in order to spread what he considered would be a form of truth of great value to the Church.

He has kindly allowed us to read a MSS. which would make a very readable book—a piece of writing highly commended by many who have seen it, as witness the words of Prof. Rev. T. B. Killpatrick, D.D., late of Knox College, Toronto, who wrote: "You have a message which the Church ought to hear."

By kind permission of the author, we shall publish synopses from Dr. McKeen's MSS., which should be of interest to our readers.

The Rev. Norman Maclean, D.D., Senior Minister of St. Cuthbert's Church, Edinburgh, and an ex-Moderator of the Church of Scotland, told Dr. Reid that he "had read the MSS. with pleasure, and had considerable sympathy with the author's position." The suggested qualification probably referred to the well-reasoned arguments in the opening chapters of the intended book in favour of the author's belief in a literal "Second Coming" of Jesus Christ, substantiated by many relevant quotations from Holy Writ.

We make the following extracts :

"Events seem ripe for Christ's return. . . . It would appear to those who have eyes to see, that conditions are pointing to the consummation of that blessed hope. . . . The condition laid down by Jesus that the Gospel should first be presented amongst all nations has been fulfilled. The stress in the world situation is seen to tally with the predictions of Jesus as to the nature of the times immediately preceding His return. . . . There is a loss of noble ideals leading to excess. There is a growing disbelief in a Supreme Being. There is a shallowness, feebleness and lukewarmness manifest everywhere, registering density in apprehension of spiritual values. . . . Such a situation denotes an impoverishment demanding a spiritual supply.

DARKEST BEFORE DAWN

"It is usually darkest before dawn. May not the return of our Lord be the answer of Almighty God to our need? Will He not again 'bring life and immortality to light?' as He did in the days of His Incarnation by a manifestation of the Kingdom of God in its potential aspects? Is it not probable He will do so again, since such a programme is contained in many of His own predictions?"

In a remarkable and stirring address delivered in Glasgow, Dr. Wm. McAlpine declared: "At the present moment the whole world is animated and has the feeling that something is about to happen. People are perplexed, there is a feeling of expectancy, of unrest, many are looking eagerly, longingly, for some great event which they regard as about to come to pass. There is a feeling of fear abroad in many hearts, they realise the futility of the world and all that it can offer. Something must happen, and something will happen. Thousands of people of all ranks and classes are, week by week and hour by hour, expecting the greatest event in the history of the world . . . and I believe that we are on the verge of the Second Coming of our Lord."

The unscientific language of the early writings of the faithful, Dr. Reid considers, is largely responsible for the failure of general understanding of Christ's teaching. Things have been seen "as through a glass darkly." Now we might see "face to face," and realise the glorious realities of our spiritual heritage; and so this fearless Minister of the Church set out to investigate

fresh territory—for, as he insists, "It is foolishness to refuse to consider that which is new or strange or outside the range of our individual experiences," or, as President Murray, Ph.D., of Saskatchewan University, puts it: "The accepted truths of our religion came as new and startling experiences to those of old. Why should we assume that the book is closed, that there will be no further revelation, no new or startling experiences now or in the future?"

To the author, resurrection seems the method of fulfilment of the desire of the human heart, and he declares that "the heart-hunger for reunion is as strongly present with our loved ones on the other side" as on ours. Confusion, he believes, was wrought through misinterpretation and a failure to appreciate the "gifts of the Spirit."

ALL OF NATURE, BECAUSE ALL OF GOD

"As Rome erred in claiming that the exceptional gifts of Christians were the prerogative of her priests, so Protestantism erred in asserting that the possession and exercise of unusual gifts ceased with the Apostolic Age. . . . We must drop the term 'supernatural.' It is all of nature, because it is all of God. . . . Why be afraid of the supernormal? The supernormal of to-day will be the normal of to-morrow. . . . The facts of life are facts of God. It is upon such facts that one desires to build. The facts behind psychical phenomena are those occurrences that take place when unusually gifted persons constitute themselves an instrument for the reception of the heavenly broadcast. As no one can get reception from the radio-atmosphere without a radio, so it is impossible to contact the spirit-world without a spirit-instrument. The instrument for the reception of the heavenly broadcast is one constituted from human units wherein each one in a developed group makes his individual contribution to the organic whole. . . . 'Where two or three of you are gathered together in my name, there am I in the midst of you.' Undoubtedly, the Master is with one alone when that one is His; but He is more potentially and realisable present when several are, as His folk, companied together."

The realisation of the Transfiguration of Jesus as a seance came to Dr. Reid through a book suggested to him by Sir Arthur Conan Doyle. "Under this view," he writes, "The whole incident clarifies itself. . . . I moved into the realm of the psychical. . . . The Bible became a new book to me. . . . The old Gospel is TRUE. These things which the Bible said did occur, and which Science had come to say could not occur, and hence never did occur, I now learned *do occur*. And if they do occur in our day, it is now quite rational to believe that they occurred in that day, as we have been taught."

In the Transfiguration, "Jesus' physical body was transfigured, probably dematerialised, and His spirit, or etheric, body manifested as He assumed His heavenly glory. Something of this sort occurred when the deformed child of Florence Marryat materialised, as described by her in *There is no Death*. The child first appeared as she would have been had she grown up on this side, with her deformity; then as she actually was on the heavenly side, where she had been since babyhood. Such transfigurations are being recorded to-day in photographic plates in the presence of unusually gifted Mediums. Recently two materialisations, being recognised and greeted, faded away on the instant, to reappear in the features and form of another, recognised and greeted. Inexplicable, but occurring and explanatory."

(A further article dealing with the psychical experiences of the writer will follow.)

"Magnanimity is this, that after thou hast learnt to know God, the unkindness of men can in no wise affect thee."—(FARIDU 'DIN ATTAR.)

PAUL'S ATTITUDE TOWARDS WOMEN

LIGHT FROM THE CLEOPHAS SCRIPTS

By REV. JAMES BLACK, M.A., New Westminster,
British Columbia, Canada

ADOPTING, for the moment, the role of the arm-chair critic, we note that Paul's discrimination against women does not seem quite consistent with his postulate that in Christ there was neither male nor female; *i.e.*, that both male and female were on an equal footing. No doubt this is true. But it is interesting to note that the same alleged inconsistencies in the Apostle's teachings, to which we in our day raise objection, were also pointed out in Paul's own time, and that too by the Apostle's dearest friends, as we discover by the fresh light shed upon this important subject by the "Scripts of Cleophas."

It must be remembered that Paul was writing to a Church that was still in its spiritual infancy. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to hear it, neither yet now are ye able" (1 Cor., 2, vs. 1-2). It is true that this infant church included Priscilla—surely one of the noblest women in all history—but it also included Chloe, a genuine convert truly, but quite a busybody nevertheless.

CHLOE'S EXCESSIVE ZEAL

Let us have a look at Chloe, to begin with. On one occasion—so we are told in the Scripts—"When prayer had been made and the hour came for preaching and for prophecy, Chloe was the first to speak, and she charged certain of the women with small errors that caused them much vexation of spirit. For they were of little account, yet were as the pricking of a knife, bringing derision and mocking upon them." Again, "She (Chloe) was reputed to be an example to the whole community. *Almost was her zeal excessive.* For not only did she conduct her life righteously, but she sought to peer and peep into the lives of other women who were saints. If they had committed even one small error she would denounce them to the elders at Corinth. She would rise up in the midst of the congregation and reproach one woman here, and another there, for some naughtiness that should not have been spoken of before all the brethren. And, in a later season, Paul was compelled to rebuke her, and to command her silence." (*Great Days of Ephesus*, p. 63).

So we find Paul, in reply to the expostulations of Sosthenes—his collaborator in the writing of the great first epistle—saying, "The greater number of women will either utter foolishness or be without the power of speech. Wherefore I shall at least command these Corinthian women to be silent in the Churches. But there may come a time when they will be dowered with the word of wisdom. *Then I may change the ordinance.* I cannot say." (*Great Days of Ephesus*, p. 112).

We conclude then that this ruling for the silence of women in the Church was simply made to suit a particular case; not at all to be interpreted as a permanent principle to be applied throughout all time.

Now, as to the headship in the family. We notice that Paul quite obviously shared the view of all his contemporaries that the husband was rightly the head of the home. Thus he replies to Sosthenes who, in a friendly way has challenged Paul's ruling: "In declaring that all were one in Christ, I spake of what concerned spiritual things. I spake of the heritage of the Kingdom of God. Verily I perceive that much harm may be done to the Church if the brethren hold that I strive to overthrow the life of the family and of the tribe. I seek not to bring disorder and strife into their homes. They speak truly when they declare that there must be one head, one master." (*Great*

Days of Ephesus, p. 109). To which Sosthenes replies, quoting the philosopher Tyrannus: "If a woman be possessed of the spirit of wisdom and her husband is a fool, then it is folly that he should rule over her." And Paul made answer, "Husband and wife are one flesh. The one dependeth on the other. Neither is the man without the woman nor the woman without the man. The spirit of Christ is the spirit of service. And if these twain be filled with it they will raise up no question of authority in their homes If they be children of the Kingdom they will not ask of the teacher who shall be first and who last." (page 110).

Still, Paul never seemed to feel quite easy about this equality question, as is brought out in the case of Priscilla and the Ephesian beggars. It appears that Aquila, Priscilla's husband, followed Paul's own practice of sharing all he had with the poor, so extensively and indiscriminately that this noble man and woman—rich when Paul first met them—were now dependent upon the earnings of Aquila for their support. The time came when Priscilla "put her foot down," stating that many of the beggars that kept soliciting them daily for food and clothing were simply a lot of idle, lazy, good-for-nothings. Unfortunately, Paul on his arrival at Ephesus from Corinth took Aquila's part. "When Paul came to labour in their dwelling the matter in dispute was laid before him. However, he distrusted the counsel of women, holding that the word of the man was of greater weight. So he declared himself of the same mind as Aquila, and bade his wife be subject to her husband in all affairs of moment. Now Priscilla was of Roman stock, wherefore being also of noble birth, she liked not such a command. Oft-times she had curbed her husband, holding him back from hasty deeds in past days. From the hour of this disputation she held her peace, rebuking no more her husband, but praying to the Lord that his eyes would be opened" (*Great Days of Ephesus*, p. 23).

PAUL'S FRAILTIES

"Paul was a great saint and the marvel of the Eastern world. But he, too, had his frailties, and if thou would'st know the man, it is needful that thou should'st learn of his error in thus discounting the judgment of Priscilla because she was a woman. He (Paul) laboured for the unworthy brethren. He taught them at sunset after he had fed them. He gave them his earnings when they spake of the need of their children; until there came a day when, for one hypocrite, he sold the coat he wore though it was the winter season. Because of his fasting and because of the danger of the old sickness, it was needful that he should keep it and wear it.

"He perceived that Priscilla wept, and he asked her what ailed? She made answer, 'Thou hast given this base deceiver what should guard thee in the winter season' But Paul hardened his heart and bade the woman be silent. He spake sternly, for doubt had arisen in his mind." (Page 24).

Much foolish jesting has been made, and doubtless will continue to be made, respecting Paul's ruling regarding the length of a woman's hair and the covering for her head. But the Scripts show that there was a real spiritual motive at the root of the Apostle's attitude. This will be more readily understood by the disclosure of a devilish plot concocted by an enemy of Paul, called Aserius, to undermine Paul's authority as leader of the Corinthian Church. "He (Aserius) declared that the wives of the brethren oft-times sought to keep them from worship and from prayer. He wrote of the shamelessness of Gentile women who sought to tempt men by going with heads uncovered into the place of worship." (*Great Days of Ephesus*, p. 104).

Aserius had a plausible basis to work from in the conventions of the Gentile Christian women who were not so conservative as their Jewish sisters in respect to

their outward appearance. "These Gentile women came and went according to their pleasure. In the Church they wore no veils, neither was there any covering upon their heads. Wherefore certain of the Jews were much troubled. They could not give their minds to prayer, nor could they offer thanks-giving to God, nor could they meditate in peace. They were greatly provoked at the sight of the long hair of these Greek and Roman women, and they sinned inwardly; for their spirits were led into the worldly ways of thought, and thus was transgression committed even in holy and sanctified hours." (page 96).

"Dark as a bird of night were the sayings concerning the Corinthian women set down by this brother; and Paul fell into the snare that was thus set for him, and sternly rebuked the innocent sisters in Christ at Corinth."

LYDIA OF PHILIPPI

Of all the women in Gentile lands who became converts to Christianity under Paul's ministry, none ranked higher than Lydia of Philippi; and her protest against the "inferiority complex" that Paul would impose upon women in general is both impressive and convincing. "When Paul and his fellow Apostles came of Philippi, certain women came to hearken to his teaching. For great was their freedom in this city. They might come and go and trade with men, and they were resolute, firm of speech, and without fear. Paul was troubled at first by the boldness of their manners. They questioned him as a learned Pharisee might question, setting before him hard sayings, and he rebuked them for this unseemly hardihood, saying: 'Ye speak of matters that neither slaves nor women can understand. Ye should not in any manner be froward, seeking in humbleness of heart to hearken in silence to the Word of the Lord.'

"A woman named Lydia made answer: 'Master, how may we know the manner in which we shall measure our humbleness, if we are not permitted to question thee and obtain from thee the store of wisdom that thou bearest within thee from Judea? All my days have I longed for the teacher who would give unto us the truth concerning God and the life to come. Therefore, do not spurn us but be patient, so that we may become the followers of this Jesus whom ye call the Christ.' So Paul rebuked her no more, but sought to speak of all the sayings and doings of Christ which he had harvested in his heart." (*Scripts of Cleophas*, p. 192).

Well, with all these fresh details to help us, we are led to a new view-point where we can no longer feel justified in passing any censorious comment whatever upon the Great Apostle. In one sense his was the greatest task ever undertaken by any human being, and Paul was certainly human. One of the important fruits of his ministry in the service of Christ is recognised in our own day in the emancipation of womanhood. We must judge Paul by that.

INVOCATION

Spirit of Faith, I need thee,
When shadows fall, O lead me.
Over my clouded sight

Let there be light.

Spirit of Hope undying,
My soul, on thee relying,
Would follow day by day
The upward way.

Spirit of Charity,
Enfold, encircle me,
So shall I cherish love,
All else above.

Faith, Hope and Love abiding,
My steps be ever guiding
The road the Master trod,
Leading to God.

MILDRED GENTLE.

Letters to the Editor are unavoidably held over until next week.

"LIGHT" SUSTENTATION FUND AN APPEAL

LIGHT has been published continuously since 1881, faithfully spreading the knowledge of the evidence of Survival.

It has been described as *The Times* of Spiritualism. It was founded, with the help of others, by the Rev. Stainton Moses, M.A. (author of *Spirit Teachings*), who was one of the first Editors and also President of the L.S.A. He laid down certain principles for the conduct of the paper, and those principles are observed as a sacred trust.

Spiritualism, psychical, occult and mystical research, with which LIGHT deals, are handled in a manner which of necessity does not make an all-inclusive popular appeal. LIGHT endeavours to ascertain the truth concerning Mediums and psychic experiments, and has without fear championed those Mediums found to be genuine. It seeks to represent Spiritualism as far as possible in a true and accurate manner.

LIGHT has pursued a moderate policy and avoids extravagant statements on a subject which naturally appeals to the emotions; it risks disfavour in support of what it believes to be true and just.

In these days of spectacular publicity in nearly all the arts and sciences, such a policy is not one that makes readily for financial profits, and therefore we need the support of those who sympathise with the steady policy pursued by LIGHT in proving human survival by demonstrated evidence; in proclaiming the underlying spiritual nature of the physical universe and individual spiritual progression through successive stages of life; in supporting all honest mediumship, and in discouraging pretence and fraud.

Emphasis may well be laid on the specific qualities of a journal which for over fifty years has carried the principles, philosophy and science of Spiritualism to readers throughout the world. It has counted among its contributors many eminent and outstanding personalities, amongst those who are qualified to express informed and balanced opinions on psychic matters.

The LIGHT Sustentation Fund is still in existence. It has been used to help current expenditure and to meet deficits. Contributions are greatly needed, not only to meet expenses of publication, but for adequate publicity for LIGHT. Friends of LIGHT and of the L.S.A. are asked to contribute generously to the Fund, by which the influence and scope of LIGHT may be sustained and extended.

Contributions should be sent to the Honorary Treasurer of the LIGHT Sustentation Fund, 16 Queensberry Place, South Kensington, S.W.7.

The second list of contributions will be published in LIGHT next week.

London Spiritualist Alliance and

The Quest Club.

16 Queensberry Place, London, S.W.7.

LECTURE

"ON TRUTH"

by

Mme. LAURA FINCH

(Editress of "Annals of Psychic Science")

Thursday, April 23rd, at 8.15 p.m.

Mr. H. F. PREVOST BATTERSBY will preside
Members, free. Members' Guest, 1/- Non-Members, 2/-

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Light

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EDITOR GEORGE H. LETHAM

As We See It

THE CALL FOR A FIXED EASTER

EASTERTIDE, as we have had renewed proof, becomes more of a holiday season and less of a religious festival as the years go by. There are still thousands of people in our country who throng the Churches on Good Friday and Easter Sunday, but there are tens of thousands who on these days speed to the country or to the seaside in search of fresh air and sunshine, both of which are much needed after the dark chilly days of winter.

And so it comes about that, year after year, fresh strength is given to the movement in favour of a fixed date for Easter. As decided by the Church Calendar, Easter Day is "the first Sunday after the full moon which happens upon, or next after, March 21st and if the full moon falls on a Sunday, Easter Day is the Sunday after," so that the date of the Festival may vary by from three to four weeks; and, as Whitsuntide follows definitely seven weeks after Easter, the second Spring holiday is also affected.

Hitherto the Church of Rome—by which the method of fixing the date was originally promulgated—has refused to agree to the change which a permanent date would require; and, though reluctance to break with custom and tradition can be understood, we imagine that, with few exceptions, Spiritualists will join with those who hope that the change will be made. Actually, the British Parliament, in 1928, passed an Act fixing Easter Day as the Sunday after the second Saturday in April—the operation of the Act, however, being made conditional on the rest of the Christian world falling in with the arrangement.

We note that at their next meeting, the Advisory and Technical Committee of the League of Nations is once more to discuss the question; and there is no doubt that strong support will be forthcoming in favour of an early change, as it has been made clear that holiday makers, transport firms, business men and representatives of commerce throughout the world all want it.

To Spiritualists, Easter and Whitsun are both Festivals of importance. Easter commemorates the world's greatest and most famous demonstration of Survival; Whitsun commemorates the Spiritual wonders of the first Pentecost. To the credibility of the New Testament descriptions of both these events modern Spiritualism bears witness, but this witness would be as effective on fixed dates as on the present uncertain dates.

MR. BUIST PICKEN

WE have to announce the passing on of William Buist Picken, at 1.45 p.m. on Good Friday, April 10th, 1936, in his 83rd year. He was born in Scotland on February 16th, 1854. The interment took place on Wednesday, April 15th, at Willesden Green, after a service at his home, at which the Ven. A. F. Sharp, M.A., Vicar of St. Stephen's, Hampstead, officiated. Our sympathy is offered to his family and friends.

AN APPRECIATION

By MERCY PHILLIMORE

"Death, the delusive dread of existence, is discovered to be life's supernal gift."

With these words, Buist Picken concluded his book, to which he devoted ten whole years of his life, and into which he put the essence of his knowledge and wisdom. That work has, unfortunately, not found a publisher, but competent critics who have read it are of the opinion that a day will come when its essence, if not its precise form, will live as a published philosophy.

In his early twenties, Buist Picken went to India in commercial life. He returned to England and became a painter of miniatures. Throughout his life he studied and loved Man and Nature, and was early led to an examination of the phenomena and claims of Spiritualism. He met and had the friendship of many of the early leaders and Mediums, and one of his closest and life-long friends is David Gow. The famous Medium, Miss McCreadie, was a cousin of his widow, Mary Dalglish Picken.

For many years he was an occasional contributor to LIGHT, and during several years of David Gow's editorship gave regular service. David Gow has often told me that he owed very much to Buist Picken, with whom, like others, he had inspiring conversation on the Principles of the Universe.

Mr. Picken's writing was not of the flowing, easy kind—it was too heavily packed with profound thought to be acceptable to the average reader; but as a conversationalist he presented vistas to the imagination and understanding, and raised in his hearers a degree of radiant hope and trustfulness in Nature that, to state, would sound like exaggeration.

From the Spiritualist point of view the outstanding fact of Mr. Picken's life was his intimate association with Andrew Jackson Davis, the Seer of Poughkeepsie, author of numerous books, chief of which are "Nature's Divine Revelation" and "The Great Harmonia" (in five volumes). Buist Picken and the late E. Wake Cook were acknowledged as the two greatest students of Davis, both in England and in the United States of America.

For twenty years A. J. Davis and Buist Picken corresponded regularly, and thrashed out every detail and problem of the philosophy and statements which Davis obtained through his Seership. It is to be hoped that one day such an illuminating correspondence may be published.

A. J. Davis, as is known, possessed the most remarkable gifts of diagnosis and healing, and during the course of his life he qualified as a Doctor of Medicine, in order to have also the advantage of the learning of the Schools. Mr. Picken also was interested in medicine, and became an expert lay homeopath, and used his knowledge of this subject in conjunction with the principles of health and disease, as disclosed in the Harmonial Philosophy, through the Seership of Andrew Jackson Davis.

Mr. Picken was a leader; not in public, but by quiet and intensive radiation in personal contacts. In character he was sweet and kind, and simple as a child, passionately devoted to truth, with the rare gift of the

(Continued at foot of next column).

LOOKING ROUND THE WORLD

WITCHES AND THE "HORNED GOD"

IN *The Freethinker* recently, H. Cutner has discussed the problem of what he describes as "The Witch Mania," and has brought together a great deal of information of interest to Spiritualists. It is generally supposed by Spiritualists that the "Witches" and "Wizards" who were burned and drowned in old days were Mediums in the modern sense of the term. This may have been true of some of them—or of many of them; but Mr. Cutner finds ground for suggesting that some of them may have been devotees of the old religions which Christianity displaced. In this way he finds a possible explanation of the conception of "The Devil" as a being with horns and a tail—a pagan god whom the so-called Witches continued to worship. "Naturally," says Mr. Cutner, "the pagan god was, in the eyes of Christians, the Devil . . . but many of the Witches refused to recognise in him anything but God—he was not the Devil to them."

Mr. Cutner adds that "the descriptions of the Devil given by the Witches coincide remarkably with the pictures drawn by primitive artists of the Horned God."

As Spiritualists are often accused of being "in league with the Devil," or "deceived by the Devil," it is interesting to know the sources from which the common ideas of that mysterious being are drawn.

OLIVER CROMWELL AND BLACK MAGIC

An article by S. Everard in *The Occult Review* suggests that Oliver Cromwell derived, or thought he derived, his power and position to a considerable extent from the use of Black Magic. The writer quotes many passages from documents and letters of whose authenticity he has no doubt, and says that such testimony is far too great to quote in full; in fact that "by turning to the word *Devil* in the subject-index of the catalogue in the Reading Room of the British Museum, a trifling indication will be found to the literature on this aspect of Cromwell."

In a letter in the handwriting of Edmund Pettis in the Norris Library, St. Ives, "copied from that wrote with Oliver Cromwell's own hand," the sentence occurs: "As I can trust you (his friend Hugh Peters) with a secret which I conjure you never to reveal to any, I must confess to you that when I first entered upon a military employment to relieve my injur'd country from oppression, the day after I received my commission, walking in Hyde Park, the Devil appeared to me in human shape, and upon promises of securing me always success over my enemies, the honour thereof tempted me to sell my soul and body to him."

This is a suggestion which will not be welcome to those who—following the lead of Thomas Carlyle—have come to regard Cromwell as a heaven-inspired hero.

A PSYCHIC NOVEL

We are glad to learn that the demand for the Rev. A. F. Webling's psychic novel, *Deep in the Forest*, has been so good that the publishers (Faber and Faber) have issued a new edition at the reduced price of 3s. 6d. In its review of this book, *The Times Literary Supplement* said: "Few novels having Spiritualism as a background carry as much conviction as this story."

(Continued from previous column).

"child-like mind"—open and ready to receive without prejudice or preconceived ideas.

On the most sacred day of the Christian year he passed to the higher life.

His friends, remaining, project their thoughts and share with him his joy of the next great adventure.

DR. ALEXIS CARREL

DR. ALEXIS CARREL, author of *Man, the Unknown* (reviewed in this issue by Mrs. Hewat McKenzie), is himself a puzzling person. He is, it would appear, a Materialist who, unable to escape from the acknowledgment of certain psychic phenomena, seeks to account for them on materialistic lines by postulating the extension of man's mundane powers, and not by admitting his spiritual nature and destiny.

It is interesting to speculate on what Dr. Carrel's attitude to life would have been had his psychic knowledge come to him earlier and in fuller measure. He would probably have had more sympathy for weak and erring men; and it is not at all likely that he would have been known (as he now is) as a vivisector. Perhaps, if his psychic knowledge grows, as we hope it may, his attitude to human and animal life will be brought more into harmony with the humane teachings of the spiritual world.

L.S.A. SUMMER SESSION

For the summer session of the L.S.A., three lectures have been arranged which are deserving of special attention. The first, on Thursday, April 23rd, is to be delivered by Mme. Laura Finch, co-worker for thirty years with Prof. Charles Richet, and editress of *Annals of Psychic Science*, and her subject will be "On Truth." The second, on Thursday, May 21st, will be by Mr. B. Abdy Collins, C.I.E., on "Spiritualism as an Influence in Life"; and the third, on June 11th, by Miss Charlotte Woods, well-known as a lecturer on Theosophy and Christian Mysticism.

Other meetings arranged include two at Caxton Hall, May 11th and July 21st, at which Mrs. Helen Hughes will give demonstrations of clairaudience. At the first of these Mr. Shaw Desmond is to speak on "Psychic Facts and their Spiritual Meaning." On Wednesday, May 13th, a meeting is to be held at the Lion Hotel, Guildford, Surrey, at which Mrs. Hughes will give a clairaudient demonstration and an address will be given by Vice-Admiral J. G. Armstrong.

During her visits in May and July, Mrs. Helen Hughes will, as usual, give private sittings at the L.S.A.

Between her visits to London in May and July, Mrs. Helen Hughes is to pay a flying visit to America—sailing on May 17th, and returning in time to take part in a mass meeting to be held at Bournemouth, on Sunday, July 5th, in connection with the annual Conference of the Spiritualists' National Union.

"THE CONFRATERNITY IDEAL"

Under the auspices of "the Confraternity" movement, Mrs. St. Clair Stobart and the Rev. Maurice Elliott continue their laudable efforts to prove that the Churches need the help that Spiritualism can give, and that Spiritualism can be truly effective only in co-operation with the Churches. Wherever they go they attract large and attentive audiences, and those who listen cannot help being impressed.

Unfortunately, the Churches generally show no signs of welcoming the movement—it is from Spiritualists that it draws its chief support. And meanwhile denunciation of Spiritualism and all it stands for is as common as ever in Church and Chapel, as newspaper extracts from many parts of the country show.

There is, for example, in the *Perthshire Constitutional*, a long letter from a Baptist Minister, the Rev. Matthew Cook, who roundly denies that there is any need for the proof of Survival that Spiritualism offers, and ends by asserting that Spiritualism is Demonism and that "it is definitely and determinedly anti-Christian." He has been challenged by the Perth Spiritualists to substantiate his accusations in open debate; but even if he accepts—which is doubtful—the result is not likely to be a growth of affection between Spiritualists and Baptists.

"The Confraternity" ideal is excellent, but much patience will be needed in working for its acceptance.

SPIRITUALISM IN SOUTH AFRICA

By G. E. WRIGHT

PASSING from Kimberley to Cape Town, we completed our circuit of the Union, and experienced great pleasure in renewing our association with the friends with whom the first weeks in South Africa had been spent. After fulfilling a number of engagements that awaited us, we bade a sad farewell to the sunny land that we had learned to love and its kindhearted people, among whom we had formed so many friendships.

In an attempt to sum up the impressions of this first stage of our present tour, it is difficult to form an estimate of the strength of Spiritualism in this part of the world; for it would seem that the part which is on the surface, that which consists of organised effort and is therefore the better known phase, is yet the lesser part of the whole. The larger and least manifest part, made up mainly of home circles, cannot possibly be fully observed nor its extent estimated; but it seems safe to accept the testimony that is available—which is to the effect that, throughout the whole of South Africa, the interest in Spiritualism is both wide and deep and is everywhere growing apace. Wherever our journeyings have led us, we have found evidence of this, and no small part of our work lay in the homes of the people.

So far as the organised bodies are concerned, they themselves would be the first to admit that the level of accomplishment is not high; the chief reason being that each Church or Society is for the most part left to struggle alone. Visiting Mediums are few and distances are prohibitive. Such inspiration, encouragement and instruction as is afforded by large meetings in London and other parts of Britain are here unknown. No Spiritualist journals are published; no large Spiritualist libraries exist; opportunities for co-operation are lacking; and isolation prevails.

As in traversing some parts of the country the way lies through hundreds of miles of arid land, relieved only by the sight of a farmstead here and there around which, by means of irrigation, a green oasis is preserved; so is it with Spiritualism: vast areas devoid of any organised aid; churches sparsely scattered and struggling to create and maintain, as it were, a patch of spiritual verdancy.

As may be supposed, South Africa, like other places, is by no means free from the psychic charlatan and the mercenary humbug; who, notwithstanding police vigilance, seem to pursue their calling with profitable results, particularly in the more thickly populated areas.

Nor is there lacking in the ranks of the movement itself such folk as help to bring Spiritualism into disrepute or ridicule—people who, however sincere their motives, stagger the faith and strain the intelligence of others by the extravagant claims that they put forward as to spirit-guidance, co-operation and revelation.

CHARLATANS AND HUMBUGS

Thus: "That dear soul, Queen Elizabeth," comes pleading for help. Notwithstanding her haughty appearance, she seems utterly weary, but is soon quietened and urged to discard her gorgeous and cumbersome robes. These she literally tears off; flings aside her crown; dons a simple white garment; and is eventually led into a beautiful garden, where the Master is seen blessing her and all who have assisted in her rescue.

Poor Queen! Having been already "rescued" so many times in England, she might have been spared the attentions of rescuers so far away from her own beloved land.

Apostles and other eminent persons come to the circle, not all to be rescued, but some to bestow on

the leader of the circle rich rewards for his labours: five-pointed stars on chains of golden links, and other decorations such as would outshine even the choice gems that we had seen at the de Beers offices in Kimberley.

Arduous and difficult in any case, the work of spreading the Evangel of Spiritualism is not rendered easier by such exhibitions of hysteria as these.

But for such Mediums as can present the teachings in an acceptable form, there is ample scope. The cry goes forth: "Come over and help us!" and visitors from home may rest assured of a hearty welcome, provided that they adopt a reasonable attitude in respect of remuneration.

Depression still sits heavily on many of the industries of the country, and there is not much demand for Mediums who look for a rich material harvest. Of two such we were told that, for a tour of the Union, one required a guarantee of £500, the other £1,000.

SERVICE ON BOARD A LINER

On the evening of the first Sunday out from Cape Town, a mission service was held on board our vessel, which we attended, in order to show our goodwill. It was conducted by a retired business man who, with a party of friends, is touring round the world preaching original sin, damnation, particularly of unbaptized children, and eternal bliss for all who believe in the infallibility of the Bible.

In view of the fact that permission had been given for this meeting to be held, we screwed up courage to ask that we might hold a service on the following Sunday; and, without a moment's hesitation, the Captain acceded to our request.

The news travelled quickly and, moreover, the officer who deals with such matters posted up a notice of the service.

Until some five minutes before the appointed hour not more than half-a-dozen people had mustered; but when we entered we found a congregation of about fifty, including the Captain, the Chief Engineer and other members of the staff—a gathering which, for the moment, somewhat staggered us.

Most of the folk present had never attended a Spiritualist service before, but there was a decidedly sympathetic attitude, and from first to last the service was followed with evident attention and interest.

This being the one and only opportunity that we should have of meeting this group of people, it seemed desirable that we should endeavour to set forth in brief the basis on which Spiritualism is founded and the principles that it teaches; and, in view of the texture of our audience and, to them, the novelty of our message, to avoid undue emphasis of the points on which differences of opinion might, at this stage, be somewhat pronounced.

The chief points put forward were Survival and Communion; the distinction between mere psychism and psychism applied to things spiritual; the principle of personal responsibility; and the trend of Spiritualism to permeate existing religions, the accomplishment of which may eventually prove to be its greatest triumph, in the hour of which, emulating the phoenix, it will pass out, yielding place to that which its own labour and sacrifice has brought to life.

The final note was that of tolerance, in dealing with which, however, honesty demanded an admission of the failure of Spiritualists to attain to this even within their own ranks. But, in view of this unique occasion, we could not but try to foreshadow, however feebly, that universality of religion which alone shall deliver man from his material and spiritual ignorance and bondage: that recognition of Infinity, which embraces all creation; all mankind; giving reality to our con-

ception of the Fatherhood of God and the Brotherhood of Man.

When we came to the clairvoyance there was a fluttering of hearts (as we learned after the service) among this uninitiated audience, who wondered what was coming next and which of them would be singled out for attention. Fortunately, the descriptions, with one exception, were fully recognised and the messages found to be relevant.

It is no exaggeration to say that, as a result of this service—the first of its kind ever held on board the vessel—the whole ship was agog. The Captain thanked us for having, as he put it, given them all something to think about. In the lounge, everyone seemed to be discussing the matter, and on every hand could be heard such remarks as: "Yes, they told us so and so"; "That was an exact description of my father"; "How could she tell that I had been ill?" "I did not know that that was what Spiritualists believed"; and so forth.

On the Monday, two stewardesses, who are known to be Spiritualists, were so bombarded by enquiries that they found it difficult to complete their various tasks.

People with whom we had not conversed before came to us with all sorts of queries, and, alas! some of them with heavy burdens of sorrow; particularly one man who, since the passing of his wife seven months ago, had, he said, suffered a hell of loneliness. With tears, he begged of us to tell him if the things of which we had spoken had ever been proved.

In fact, the only people who avoided us were those of the little mission group aforesaid; and they, poor folk, shrank from us more than ever, spending much of their time below decks, engaged, we may hope, in praying for the lost Spiritualists, who, as they had told us, were being deluded by the Devil, posing as an angel of light.

(Mr. and Mrs. Wright are now in Australia, continuing their Psychic Pilgrimage).

CURED BY FIRE

IN the *British Medical Journal* (February 29th), Dr. E. D. Caldwell, R.N., tells an extraordinary story—for which he says he can "produce neither reason nor theories"—of an Arab seaman, whom he was called on to attend on a ship in Aden harbour.

The Arab was shrieking, kicking and behaving like a maniac. Another Arab brought a shovelful of burning coals which he proposed to put on the demented man's head, but as the doctor "could foresee no benefit that might accrue from this treatment," he intervened, and "the coals were returned to the galley fire." Then, says Dr. Caldwell: "Another Arab appeared with an oil-lamp with a large naked flame, and there was obviously such unanimity among the others that this was the right line of treatment, that (rather apprehensively I must admit) I allowed the lamp to be handed to the patient. He then rose to his feet and held the lamp close under his chin, the flame coming up on each side of the ramus of the mandible. Chanting some unintelligible words, he stood like this for over three minutes, and then, laying down the lamp, he said, 'I work now,' and walked off towards the hold.

"The rest of the onlookers, apart from two American sailors, a sick-berth petty officer from H.M.S. *Norfolk*, and myself, appeared to regard the whole procedure as a matter of course. I examined the man—then and three-quarters of an hour later—and there was no sign whatsoever of injury or even blistering."

SUBCONSCIOUS MIND

X.—EXTRA-SENSORY VISION

H. ERNEST HUNT

THERE are a number of cases on record where individuals have spontaneous visions tallying with the facts of events happening at a distance. These are mental operations which are beyond the scope of brain-and-sense mechanism, and therefore must be assigned to the subconscious. Appolonius of Tyana, a contemporary of Christ, when at Ephesus, saw with his inner vision the assassination of the Emperor Domitian at Rome. Swedenborg in Gothenburg saw and told of the progress of a great fire at Stockholm some three hundred miles distant. Dr. Betts Taplin, of Liverpool, reported to me how one of his patients similarly witnessed the whole of the sinking of the *Titanic*.

But as distinct from these spontaneous cases, it is possible under hypnosis to exercise direction and to "send" the patient to see and tell what is happening at a distance, in a manner which precludes the use of normal vision. Hypnosis does not create these unusual powers, it only releases them from their normal restrictions. The sleepy patient will say "I see . . .," and what he or she sees is correct; it is what is happening at a distance of perhaps hundreds of miles. In the case of Cornillier with his subject René, as narrated in his book, *The Survival of the Soul*, the vision extends to what we are pleased to term the "next" world. A number of these experiments are on record in Professor Gregory's *Animal Magnetism*, also in Flammarion's books and in many of the standard works on Hypnotism. About the facts there can be no possible question, but they are frankly and completely incompatible with any materialistic theory whatever, or with the identification of a man with his organism.

COMPULSORY SLEEP STATE

In the compulsory sleep state of anaesthesia we find more marvels manifesting. Many people in this condition have seen and watched the operations upon their own bodies, and have even correctly heard the remarks of the surgeons. I have one most circumstantial account of a lady who was operated upon in St. George's Hospital, and, having been given an anaesthetic in the ward, saw herself being wheeled on the trolley into the operating theatre; there she watched with a very natural interest, but without pain, the proceedings with which she was so intimately concerned. She acted in the dual capacity of an active observer of the operation in which she was, as to her body, the passive sufferer. Dr. George Wyld in his book, *Christo-Theosophy*, relates a similar experience concerning himself.

I have the records of a number of these cases, and again the facts cannot be in question. The main lines in all of them are identical, and all agree especially upon the one point that the individual is out of the visible body, and possessed of another and more vital body, so exactly similar to the normal as to excite no comment whatever. In this body all the usual mental activities can be carried on even better than in the physical; memory, comparison, will, and feeling are alike at work, but the individual is quite clearly separated from his physical body with its brain-and-sense machinery.

Under these circumstances, when the doctors are quite assured that the patient is "completely unconscious," he is, on the contrary, possessed of a super-acute consciousness. But, speaking psychologically, if the consciousness is out of action, these functions must be assigned to the subconscious. Therefore, from the facts we are bound to postulate, as a working hypothesis, something in the nature of a "double"; this may be regarded as an organism which embodies the subconscious "with power to move and act." But a subconscious with power to move and act hardly seems vastly different from what we are ordinarily accustomed to regard as the Soul.

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Seen the
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SUMMER SESSION. OPENING MEETINGS

Tuesday, April 21st, at 7 p.m.—

Mrs. BRITAIN. Group Seance (limited to six sitters.)

Wednesday, April 22nd, at 5 p.m.—

Miss JACQUELINE. Demonstration of Clairvoyance.

Thursday, April 23rd, at 8.15 p.m.—

LECTURE. Mme. LAURA FINCH (Editress of "Annals of Psychic Science") "On Truth"

Chairman: Mr. H. F. PREVOST BATTERSBY.

Friday, April 24th, at 7 p.m.—

Mrs. LILLIAN DUNCAN. Group Seance (limited to six sitters.)

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AN OUT-OF-THE-BODY EXPERIENCE

By SHIRLEY ESHELBY

IN the Great Silence my "dead" son's voice spoke to me. After greeting me with cheerful words, he said, "I'll take you with me to-day, I'm doing a little work in the waiting room."

"What do you mean by waiting room?" I asked, and the answer was: "You'll understand when you get there."

I could not see him, but I could feel his touch on my head. My body grew cold, and the brightness of my room changed into blackness. There was complete silence and stillness; no sensation or feeling of any kind for a few minutes, and then a weight was lifted from the back of my head and I seemed to shoot up into brightness which came gradually; there was no shock or even surprise, but as my vision gradually cleared I found that we were standing in the sunshine outside a large building which seemed to be built of greyness, and looked rather like stone.

I could not take my eyes off my dear son, and for just a short time he allowed me simply to gaze at him whilst he smiled with an amused expression. He looked so divinely beautiful and strong, and was clothed in brightness which seemed to fit his manly form without being a suit of clothing in any sense. He was hatless, and I particularly noticed that his hair was very golden, and his eyes were blue (before he died they were brown). His expression and personality were the same as when he was living on this earth plane.

He took my arm and we passed through a door into the building. Whilst passing through the door he changed his appearance and looked like an ordinary man in a travelling coat and hat. He looked at me, and I understood . . . words were unnecessary between us. The reason for his transformation was obvious to me—he was going to work amongst the ordinary people who were simply sitting around that great big room,

and appeared to be in earthly garments, and he wanted to appear as one of them.

My son's work was to help these people to understand what had happened to them without giving them a shock. Nobody took any notice of us as we walked in, except the man at the door, who gave my son a familiar smile. Neither of them spoke, they both understood. No greeting of any kind was given to me, and I felt like a little child trotting after it's father in a crowd!

I remained silent, and simply watched my son with keenest interest as he spoke to people here and there. They mostly seemed to be simply waiting. Some looked bewildered and others had expressionless eyes. Some were showing signs of "awareness" and were developing a little brightness around their heads, or brightness in appearance. When I spoke to them they could not hear and did not see me. This was the one thing I could not understand; and when I was going to ask my son why they did not reply or look at me when I spoke to them, he answered with a smile before I had time to speak: "They can't see you, because you are not dead, you are on a different vibration."

I could see them as plainly as I could see my son. He explained to me that they were all people who had met with a sudden and violent death, and they did not know what had happened to them or where they were. There were brought to this room to wait for the awakening which would come eventually with the help of friends who had passed over previously. My son was helping the people who had no friends. He looked at them with friendly eyes and told them he had been sent to help them to find the way to where they wanted to go. He never failed to arouse them a little and make them look a little brighter.

My son took me to the end of the room and told me to wait there until he returned. He walked down the room and talked to a man who had "awakened." He pointed the way to somewhere and walked towards the door with the man.

I began to grow nervous when left alone, and tried to talk to people. They looked vague and ignored me absolutely. Only one woman could see me, and she looked pleasant. I felt very glad to see signs of intelligence in her face, and I asked her if she could tell me how to get back to my body. I said: "I feel nervous and want to go back." She replied: "I can't help you, but perhaps my husband can; this is my husband." I asked the man if he could give me any information, but he simply gazed across the room with expressionless eyes. The woman smiled pleasantly, but said she could not help me. I began to feel bewildered, and wondered if my son would soon return. Whilst I was still asking myself the question, he came. As he drew near I felt my confidence and strength returning. He knew what had happened, and I felt ashamed of my weakness. He looked right through me as he held my arm firmly. Not a word was spoken between us for a few seconds and then he said: "I'll take you back now, you can't stand any more." I said to him: "Why am I so weak?"

He explained to me that I had been there long enough; it was my body drawing me back and my weakness was not due to any lack of faith on my part.

Whilst he was still holding my arm, everything turned black, and I could no longer feel his touch or see him. I fumbled in the darkness and asked: "Are you still with me?" He replied "Yes." The blackness and the silence was so very dense, after a few seconds I again asked, "Are you still with me?" and he replied "Yes, I am still holding your arm, you are back in your body, that's why you can't feel my touch."

My conscious mind was now very active, and I could see my bedroom plainly, but could not see my son. After what seemed to be a few minutes, I again asked "Are you still here?" He patiently replied "Yes, I am standing on the left hand side of your bed. You'll be all right soon."

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Clairvoyante: Mrs. Stella Hughes.

Sun., April 26th. *Speaker:* Mr. P. J. HITCHCOCK
Clairvoyante: Mrs. Barkel.

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SUNDAY, APRIL 19th—
11 a.m. Mr. David Bedbrook.
6.30 p.m. Mr. W. G. Hibbins, B.Sc., Address.
Mrs. Helen Spiers, Clairvoyance

TUESDAY, APRIL 21st, at 8 p.m.—
Miss Lily Ford's "Know Thyself" Meeting.

WEDNESDAY, APRIL 22nd, at 7.30 p.m.—
Mr. Horace Leaf, Clairvoyance.

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11 a.m.—Miss GERALDINE CUMMINS
Clairvoyante: Mrs. Helen Spiers.

6.30 p.m.—Mrs. ST. CLAIR STOBART
Clairvoyant: Mr. Thomas Wyatt.

Sunday, April 26th, at 11 a.m. ... Mr. H. ERNEST HUNT
Clairvoyante: Mrs. Grace Cooke.

Sunday, April 26th, at 6.30 p.m. ... Mr. HANNEN SWAFFER
Clairvoyant: Mr. R. E. Cockersell.
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OPEN MEETINGS

Mondays, 6.30 p.m. **Wednesdays, 12.30 p.m.**
Organ Recital, Address, Questions Answered and Clairvoyance. *Admission Free*

Monday, April 20th.—*Speaker:* Mr. Frank Wall
Clairvoyante: Mrs. Evelyn Thomas.

Wednesday, April 22nd.—*Speaker:* Mr. Horace Leaf
Clairvoyant: Mr. Horace Leaf

Monday. **WEEKDAY ACTIVITIES**

2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to
Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.

Tuesday. Mrs. Livingstone, by appointment.
Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write
to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write
to Miss Michell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)
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April 22nd 2.30 Mrs. Fillmore. 6.30 Mrs. Livingstone
April 29th 2.30 Miss Lily Thomas. 6.30 Mr. R. E. Cockersell.

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Friday, April 17th, at 7.30 p.m.
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Friday, April 24th, at 7.30 p.m.
Mr. RONALD COCKERSELL,
Demonstration of Clairvoyance, with accompanying
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Members, Silver Collection; Non-members 1/-.

Saturday, April 25th, at 7.15 p.m.
WHIST DRIVE,
Tickets, 1/6 each, including refreshments.

Monday, April 27th, 4—6 p.m.
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SCIENTIST AND SCIENCE OF MAN

(Continued from page 244)

means, can also lay claim to great and certified cures of the apparently incurable.

It may be noted that some of the diseases mentioned, so baffling to the medical world, are amongst those which, in the Medicines and Surgical Appliances (Advertisement) Bill, recently "counted out" in Parliament, non-medical practioners, including Spiritualist healers, would have been forbidden to attempt to heal.

Our author himself, while acknowledging an improvement in general health as to minor ills, probably through better sanitation, acknowledges the defeat of medical science in tackling more serious complaints, and mentions the tremendous increase in operations. We may be inclined to ask whether the serums, of doubtful origin, so freely pumped into the sick, do not lay the seeds of future illness?

PRIMARY DATA OF SCIENTIFIC OBSERVATION

"Clairvoyance and telepathy are a primary data of scientific observation," says Dr. Carrel. "Clairvoyance appears quite commonplace to those having it, it brings to them knowledge which is more certain than that gained through the sense organs, and it is certain that thought may be transmitted from one person to another." "Thought is not confined within time and space." He visualises man, in view of this knowledge, as a being not confined by the periphery of his body or by his sense organs, but able to reach out and perhaps influence whatever his mind can reach and focus upon with sufficient desire and concentration.

Man is a being yet unknown as to his ultimate capabilities, a sentiment endorsed recently by Dr. Osty, of Paris, when, in discussing the marvellous powers of the famous Alexis Didier, the great somnambulist clairvoyant of the mid-nineteenth century in Paris, before Spiritualism became known, he says, "No limit whatever at this time should be assigned to the hidden powers of the spirit."

Dr. Carrel gives small credit to anything so far accomplished by Psychical Research. He considers it has not been well handled, even by men like Sir William Crookes or Sir Oliver Lodge; he holds that the study requires men with very specialised knowledge of man's body and nerves and his tendency to simulation, and again presumes that the medical man would make the ideal researcher.

It is a pity he does not tell us how he has won his own knowledge, and what methods he would adopt to perfect research; we would welcome such information, but perhaps he thinks he has gone far enough. He sees himself criticised for his present daring remarks (as a medical man) by both his fellow scientists and by Spiritualists who may think he has but touched on the fringe of a territory they have explored much further. Speaking of levitation, for instance, he accepts the stories of levitation of the saints, but he ignores modern instances in our annals, by which alone we can judge the claims of the former.

He has already been attacked, as he anticipated; the American S.P.R. *Journal* for January tells us that Dr. Fritz Wittels, a psycho-analyst, gibes at him, and includes Sir Oliver and Sir Arthur Conan Doyle in his jeer, that they are all old men, probably repressed in their youth, and who in their dotage take to mystic flights. Our contemporary rightly points out how inaccurate this is, that both Sir Oliver and Sir Arthur began their study of Psychical Research as young men, made it a life-time study in the midst of other heavy and necessary labours, and by Dr. Carrel's own showing, his study has existed contemporaneously with his medical career.

Dr. Carrel's plea for time for inner thought and meditation as a healing and unifying influence, largely

neglected by modern man, must commend itself to readers.

The book will render a service by provoking discussion over a wide field on many vital topics, and this is already indicated by the variety of reviews it has received both in this country and France, where it was simultaneously published, as well as in the United States, where the author is known from the Atlantic to the Pacific.

His appeal for fresh interest in this more comprehensive study of mankind reminds us of the words of Prof. Charles Richet in his closing address to his medical students at the Sorbonne, as to the great unknown and profitable field of inquiry stretching before them in Psychical Research, of its importance in their study of man, and of the immense value he had himself found in such studies.

In Dr. Carrel's closing words, "We must liberate man from the Cosmos created by the genius of physicists and astronomers, that Cosmos in which he has been imprisoned since the Renaissance; he belongs to another world also, a world which, although enclosed within himself, stretches beyond space and time." "We must arise and move on."

STEPPING-STONES

"Should this medley of part-truths (which I here set forth) prove to be of considerable interest to any who read, let me here make formal protest against an inclination to retain any of these part-truths in a stereotyped form. Stepping-stones are a useful appliance when crossing a morass or a torrent. But for the wayfarer to attempt to pick up the stepping-stones which have stood him in good stead, and to carry them away with him upon his journey, merely adds to his burdens and retards his progress.

The notions here set forth may serve the purpose of stepping-stones. They are, however, but roughly hewn boulders, well enough in their appropriate place—as stepping stones—but not suitable as household ornaments, nor to be preserved in a museum as a sealed pattern of a stepping-stone. Pass over them with flying feet, without a thought as to whether they be an ideal pattern of stepping-stone or no. What odds, so long as they serve the purpose of a pathway in the search for genuine Reality?

"To change the metaphor; every moment the wine of inspiration may be drawn new. And every moment new bottles are lavishly available to hold the new wine. Why attempt to cork it up in old bottles? The mischief is that the new bottle of to-day has become an old bottle with the dawning of to-morrow." (*The Quest for the Genuine*).

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